Lévesque must also account for Corbin's interesting role as a woman little interested in the woman question. Corbin's radical identification, as she points out, clearly took shape around class and ethnicity, not gender. Unlike Becky Buhay and some other communist women, she was not very involved in the Women's Department, and her organizing efforts were for a time focused on male-dominated resource industries. This was not really a contradiction, though, for the Party did have a strong attraction for women and men alike whose sense of injustice was shaped from reading and experience that saw class as the primary and overriding contradiction of capitalist society. Moreover, as a single woman, Corbin was unencumbered by the tasks of familial care that limited the participation of many other female comrades. Lévesque also does a good job of placing Corbin generationally within the communist movement, another means of understanding her brand of radicalism. Corbin was not part of the founding group of the early 1920s, but joined late in the decade, at precisely the time the party was becoming Stalinized, and also during a period—the Depression—when the party faced both state repression and the intense immiseration of working people. All these factors created an activist who believed fervently in class struggle, and also in the wisdom of the Comintern and Canadian Party leadership; Corbin never deviated from the party line and she was selfless in her dedication to party goals, even serving a jail sentence after the Rouyn strike.

In the final resort, Lévesque tries to help us understand this sense of commitment and sacrifice without romanticizing Corbin, whose uncritical dedication to a Party increasingly intolerant of criticism could also been interpreted more negatively. This biography thus makes an important addition to the existing literature on the communist party in Canada, offering us both a tantalizing view of one communist life but also a better sense of the difficult and tumultuous times that made her the communist she was.

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Tamara Myers, *Caught: Montreal's Modern Girls and the Law, 1869-1945* (Toronto: University of Toronto Press, 2006).

Common discourse suggests that 'caught' signifies a capture or seizing hold of some intended object (a fish, for example). But it also denotes contraction (catching a cold), arresting (the flashing light caught my eye), to attend (catching a show) and, but certainly not limited to, become popular (catch on). Common to all this is the idea of grabbing, holding or encircling. As such, *Caught* is an apt title for Tamara Myers' book subtitled *Montreal's Modern Girls and the Law, 1869-1945*. Against the backdrop of a rapidly morphing social, economic and political ethos,

Myers explores the regulation of adolescent girls *as* embodied girls. *Caught* is a superbly researched monograph that is written in a clear and accessible style. Thematically organized, the book affords a nuanced gaze into transitions and shifts in the philosophies, traditions, and practices that targeted the lives of recalcitrant female adolescents. I am certain that this book will make a genuine impact on socio-legal and historical scholarship.

A thorough analysis of over 1000 juvenile court records, statistical summaries and annual reports, allows Myers to explore the juvenile justice system's relationship to the 'modern girl.' She ponders how Montrealers came to identify seemingly aberrant conduct with delinquency, as well as, what the identity 'delinquent' meant for the thousands of Montreal girls who became inmates of reform schools or who were brought before juvenile court judges. This book joins a growing body of literature that examines the regulation of girls and women. Joan Sangster, Franca Iacovetta, Carolyn Strange, Dorothy Chunn and others have similarly examined how 'profound structural changes' significantly impacted the lives of girls and women. Indeed, industrialization, as Strange has suggested, drew significant numbers of adolescent girls from the ostensible comfort of their urban and rural homes into the city where they did not idly whittle away the non-working hours; but instead found movie theatres and dance halls beckoned as seductive spaces to spend their time and earnings. The reform elite considered it tragic that girls took to finding jobs in the city and (on the street) instead of devoting themselves "to the church and convent" and "spending their earnings on leisure rather than their families, sleeping late rather than attending mass…" (4). As a result of their traversing space deemed unsuitable for *respectable* girls; many young girls were on a collision course with parents, police, social workers and religious officials over what was considered virtue befitting female youth. For many officials, insertion into such dens of immorality was *apriori* evidence of sexual misdeeds. And there was no greater grievous wrong than losing one's virginity before marriage. Myers maintains that since losing one's virginity was a mortal sin, rescuing the fallen girls became paramount. Once fallen, of course, reformers condemned these girls as a menace to the modern city. Various modes of addressing and governing the Montreal girl problem emerged throughout the period covered by this book; including reform schools, the juvenile delinquents court, probation and governance by maternal reformers. Myers explores the latter in chapter four: a definite strength of this volume.

To this familiar narrative Myers adds significantly. To date, Ontario has served as the seeming epicentre of Canadian juvenile justice developments. Moreover, historians, such as those listed above, have spilled much ink attempting to discern the structural shifts which alerted (southern) Ontario's parents and reformers that *their* girls demanded greater vigilance. Indeed, other than the incomparable work of Jean Trépanier, Anglophone readers know very little about how developments inside of Quebec influenced and gave rise to the Juvenile

Delinquents Act and inspired other significant justice developments. Myers is clear that juvenile justice in this country "was not simply an Ontario reform effort" (29). *Caught* offers an unprecedented window into the day-to-day operations of the Montreal court and the experiences of its female clientele. While Myers is certain that the city 'took part fully in the North American juvenile justice movement' she is equally clear that what emerged was contoured by "specific social, cultural, political contexts that would in turn determine how delinquent girls experienced both regulation and justice" (21).

The horizon of meaning and experience of juvenile justice in Montreal was historically shaped by situational economic, social and political conditions: especially Quebec's 'national question'. Myers skillfully navigates her way through the complex rise of the French-Canadian nationalism as it coincided with and impacted upon the juvenile court. Specifically, recalcitrant 'girls' lifestyle changes collided historically with growing concern that the French-Canadian nation was in trouble; "as nationalists fretted that the traditional family, the French language, and religious observance were on the wane, girls seemed at the root of the problem" (8). While the 'national' and 'race' questions in Quebec gave rise "to a system [of justice] imbued with the tensions and weight of dueling nations" (5), the issue of religion was synchronous. Chapter two, for example, explores how juvenile justice for Montreal's girls "began in a nineteenth century Catholic convent reform school" (37). Myers claims that the "confession or religious orientation of institutions for delinquent and neglected children is … an example of the dramatic rise of the Catholic Church in Quebec society, especially in the realm of social services in the period 1850-1870" (27). Surprisingly, however, when the juvenile court was inaugurated in 1912 the author maintains that although "responsibility for Montreal's long-standing reform and industrial schools fell to Catholic orders, the Quebec juvenile justice system would take a secular turn with the establishment of the Montreal Juvenile Delinquents' Court in 1912" (65).

Myers' excellent work confronts the disciplinary nexus of religion, law and culture as it intersected on the sexed body of the adolescent female. For Myers, the body serves as the backdrop against which powerful actors set out their hopes for Quebec. Highlighted at this juncture is the signifier of a troubled nation, race, and religion: girls' bodies as they were inserted into an evanescent milieu. Recent years have seen the development of a tremendous and exciting body of research on this topic; which includes work by Iris Marion Young, Elizabeth Grosz, Judith Butler, and Donna Haraway. This epistemology problematizes the female body and, as such, has demanded that feminists reconsider the interconnection between nation, culture, and the contingencies of the symbolic order which intrude upon and make-up the body. What implications does this recent feminist body theorizing have for historical research centred on adolescent juvenile offenders (not artificially limited to females; boys too possess a body, even if it has not garnered the same degree of attention); a domain of inquiry that, as Myers clearly demonstrates in chapter six,

confronts the intersections of the body, the social and gender? Indeed, Butler maintains that bodies are politically constituted and manifest permutations of body extending beyond the normative binary framework. The 'body', then, is made and, as such, is the fulcrum on which the binary is constituted and is the material on which the symbolic order acts. Although any mention of this burgeoning theoretical literature is conspicuous by its silence, Myers is seemingly attune to this feminist epistemological project. For example, she maintains that 'girls' bodies were barometers of the future' and that "parents and juvenile justice officials saw bodies that could not be constrained or constrained, that left home for paid works that swayed suggestively to modern music, and that were seemingly available for exploitation by men" (7). Contrasting this 'deflowered' and 'unclean' body was the respectable non-sexed corporeal.

I cannot but conclude that this is a significant work; one whose focus and sophisticated analysis will no doubt resonate with a diversity of scholars engaged in both traditional and interdisciplinary research focused on contemporary and historical contexts.

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Robert Gagnon, *Questions d'égouts: Santé publique, infrastructures et urbanisation à Montréal au XIXème siècle* (Montréal: Boréal, 2006).

Much has been made of the poor sanitary condition of nineteenth century Montreal. With its rapid industrial growth at mid-century and its frequently flooded working-class slums, mortality rates in what was then Canada's largest city dwarfed those in the rest of British North America. Outbreaks of cholera, smallpox, and tuberculosis left staggering death tolls that often ignited social tensions. Meanwhile, the stench of waste, human and otherwise, plagued daily life in the city, and struck a dissonant chord against the marvel of the city's industrial and commercial development. Sanitary reformers like Philip Carpenter and, later, Herbert Brown Ames, stirred public attention by emphasizing the links between poor sanitary conditions, poverty, and disease. That this state of affairs existed in the shadows of Canada's most visible opulence was particularly galling to many urban reformers.

Questions d'égouts, by Université du Québec à Montréal historian Robert Gagnon, explores how the transformation of scientific and political discourses surrounding drainage and sanitation played out in Montreal during the middle decades of the nineteenth century. The study is contextualized in two ways. First, Gagnon shows how the emergence of sanitary reform movement coincided with the rising authority of professionally trained experts. Secondly, he explores the way projects undertaken to improve drainage in the city played into the development of its urban